1: Messing E-5 (1953-1954)1957 MP5 Amhara MP5

Note on Methodology

121 The methods of ethnography, which constitute the basic method
123 used in gathering the data for this report, had to be followed with considerable discretion, while in Ethiopia. Care had to be taken to avoid misunderstandings and loss of confidence among the inhabitants who view study by outsiders with misgivings.

122 Careful preparation by the author included brief but intensive study of the Amharic language, including writing and grammar; letters of introduction from a scholar who has the confidence of the emperor; lengthy procedures in governmental offices in Addis Ababa to obtain permission and passes to travel to the hinterland where the old culture is little changed by modern contacts.

121 In planning the field project under such circumstances, the author deemed it advisable to formulate his objectives in general rather than specific terms; to assume a flexible and patient attitude; to do what was possible; to establish a base-line of ethnographic information and initial analysis.

122 Procedures in the field included travel by mule to various rural hamlets. This was necessary due to regional differences in culture traits, notably in the ethnic division of labor. Travel is possible only in the dry season, October to mid-June. A guide-interpretar was
123 secured in the town of Gondar, where English is taught in the new
124 elementary school. His services became increasingly valuable in interviewing, checking observations and information for reliability and validity; and, by no means least, in establishing rapport with people in the region, most of whom knew his father well. For the guide's father was the local "woggāsha" (native surgeon-herbologist-empiricist).

Finally, the author checked his own results against the work of

11:Levine Z-4,5 (1958-1961)1965 MP5 Amhara MP5

121 a world-wide dialogue about the limitations and potentialities of human experience. For by any reckoning, a key defining characteristic of modernity is the prominence of education; and education in its truest sense, as Robert Redfield has put it, is "conversation about the meaning of life, as each sees some part of it, on behalf of everyone."

000 It is in the spirit of Robert Redfield that this book was conceived. I should like to place this remembrance of him at the head of the list of acknowledgments which follows. The debt owed by those who had the fortune to study the art of questioning with him is not to be measured.

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12:Young E-4,5 (1966) 1971 MP5 Amhara MP5
Begemder

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